

# Aln8bak News®

COWASUCK BAND - PENNACOOK / ABENAKI PEOPLE  
COWASS North America, Inc. - P.O. Box 554, Franklin, MA 02038

|       |                   |                   |
|-------|-------------------|-------------------|
| April | <i>Sogalikas</i>  | Sugar Making Moon |
| May   | <i>Kikas</i>      | Planting Moon     |
| June  | <i>Nakkahigas</i> | Hoeing Moon       |



|           |                  |
|-----------|------------------|
| Spring    | <i>Siguan</i>    |
| In Spring | <i>Siguaniwi</i> |
| Summer    | <i>Niben</i>     |
| In Summer | <i>Nibeniwi</i>  |

## Meetings - Bodawazin - 2001

Council meetings and other work project sessions will be held during the weekends noted on the schedule. For 2001, meetings will be held in: March, April, May, July, October, and November. The annual Winter Social for 2002 will be held January 5<sup>th</sup>, 2002.

Some of these Council meetings may also be held during gathering events as well. Please call in advance to confirm meeting dates and details.

## Gatherings & Events - 2001

**Cowasuck Band -**  
**Summer Gathering & Pow Wow - 9<sup>th</sup> Annual**  
**July 28-29, 2001**  
**Parlin Field - Corbin Covered Bridge**  
**Corbin Turnpike**  
**(off Route 10 north of the center)**  
**Newport, New Hampshire**

This is a full public inter-tribal pow wow that is being held by our Band. Native American Indian artists and artisans will be by invitation only.

Massachusetts and New Hampshire Band members are being asked to help with this

event, please plan on attending. Our Red Hawk Drum will be the host singers for the event. For directions and information contact us at (508) 528-7629.

**Manville Settlers' Days**  
**September 22-23, 2001**  
**Manville Sportsmen's Club**  
**High Street (Route 99/Sayles Hill Exit)**  
**Manville (Lincoln), Rhode Island**

This is a public French and Indian historical and cultural event, pow wow activities are limited. Rhode Island Band members are being asked to help with this event, please plan on attending. Our people are making a cultural presentation and our Red Hawk Drum will be singing at the event. Native American Indian artists and artisans are welcome by prior agreement. For directions and information contact us at (508) 528-7629.

## NEDOBAK "Friends" Network -

**NEDOBAK HelpLine (800) 566-1301**

COWASS North America has been operating a New England Native American Indian nutritional I&R (Information & Referral) network through a grant provided by the U.S. Department of Health and Human Services - Administration for Children and Families under the Community Food and Nutrition Program.

Starting later this year we will be working on a regional Native American Indian Food Bank and distribution system to provide USDA-TEFAP food to Indian groups. We are actively seeking funding to continue and maintain this project.

The Aln8bak News® is published quarterly by COWASS North America, Inc. the non-profit cultural and social services organization of the Cowasuck Band of the Pennacook-Abenaki People. Each subscription costs approximately \$10@ per year - donations are appreciated.

TELEPHONE: (508) 528-7629 / FAX: (508) 528-7874  
NEDOBAK Network Help Line: (800) 566-1301  
E-MAIL: [cowasuck@ncounty.net](mailto:cowasuck@ncounty.net) / WEBSITE: [www.cowasuck.org](http://www.cowasuck.org)

Groups within the New England area should contact us for additional information about our ongoing social and nutritional services.

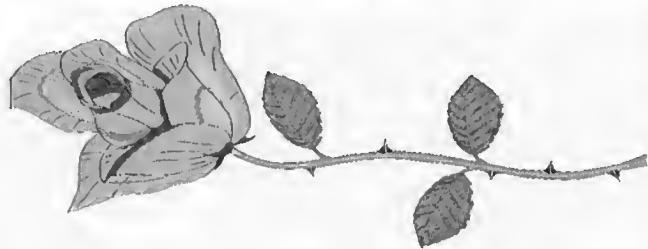
### Native Words By: Ed Where Eagles Fly

Once we go beyond the veil of life, as we are now experiencing, our shell is broken, we do not normally carry on with life in this dimension, this memory is lost to this dimension through time's valley of tears. Life begins anew once we step beyond the veil of life and again, we use baby steps to learn what our new life is going to teach us.

### Camile Mehigan Passing On -

Camile Mehigan, mother of James Mehigan, passed over on May 2, 2001, less than one moon short of her 78<sup>th</sup> year.

James requested that his mother be given a traditional Indian memorial. Band members led by our Sag8mo, Paul Pouliot, sang Abenaki memorial honoring songs and said Abenaki prayers for Camile during the wake and burial.



### Stephen Laurent Passes On -

Stephen Laurent, translator of Aubery's French to Abenaki dictionary to English, died at the age of 92 on May 27, 2001 in Memorial Hospital, North Conway, New Hampshire.

Laurent was born in the Indian village of the St. Francis in Odanak, Quebec. He was the son of Abenaki Chief Joseph Laurent and Georgianna (Wawanolet) Laurent of the Abenaki Indian reserve. He attended, Nicolet Seminary, Nicolet, Quebec.

Before retiring in 1974, Stephen worked many years for the U.S. Postal Service in Jackson, New Hampshire and in addition he and his family operated the Indian Shop at Intervale Crossings for many years.

He was a communicant of Our Lady of the

Mountains Roman Catholic Church, a member of the Gibson Center, and a member of many historical societies in the Mt. Washington Valley.

Stephen spent the past 25 years translating Father O'Brien's copy of Aubery's French to Abenaki dictionary to English, it was published in December of 1995.

He was married to Emily M. (Pfister) Laurent, who died 18 August 1993. Family members include a sister Bernadette Laurent of Odanak, Quebec. He was buried at Intervale Crossings where a commemorative plaque to the memory of his father Chief Joseph marks the location of the historical Abenaki Summer encampment.

### Our Continuing Prayers -

Please remember in our prayers our Band family members, as well as the leaders and members of other Indian groups, and the many other unnamed relations that you know need the healing powers of Kchi Niwaskw, the Creator.

### Native Words By: Ed Where Eagles Fly

Kchi Niwaskw hears the silent rumble of our hearts innermost turmoil, or prayer.

Our prayer pipe speaks untold words, in the silence of time.

The most famous drummer we will ever encounter... is the drummer that steers our hearts in a good way.

### Goshen Land Plan

As a result of a USDA-FSA grant we were able to hire a certified forester, Brook McCandlish (from New England Forestry Consultants, Inc.), to survey and study our land (137+ acres) in Goshen, New Hampshire. He developed a 10 year land and forest stewardship plan to improve our forest and wildlife habitat.

We had a specific goal to re-introduce Brown Ash for basket making. An area was identified that met the basic requirements for the Ash trees. We also will improve the colonial Apple trees through releasing techniques.

Considering our limited resources, it is feasible to make many improvements to the forest and animal life habitat of our little piece of N'Dakina.

## Colonial Conference

A conference was held on April 21<sup>st</sup> - 22<sup>nd</sup> at Old Sturbridge Village, in Sturbridge, MA by the Colonial Historical Society. The primary focus of the conference was about the Native American Indians of colonial New England.

Marge Bruchac (Missisquoi Abenaki) and Fred Wiseman were participants in the conference.

Over the two day event we had Jeanne Lincoln-Kent, Linda Pouliot, James Mascetta, and Paul Pouliot attend the presentations.

As a result of the conference we were able to purchase many new and limited book resources about New England Indian history. See the following Book Review section in this newsletter for a listing of these books.

## Goshen Historical Society

On April 28<sup>th</sup>, Linda and Paul Pouliot made a presentation to the Goshen Historical Society, in Goshen, New Hampshire. We were asked to talk to them because of the growing community interest in the fact that our Band has land in Goshen.

A detailed presentation about the Pennacook - Abenaki was made to the group. Various Abenaki artifacts, tools, and items of every-day life were shown and discussed. Following the presentation the society held a pot-luck supper.

## Underwood Basket Making

On May 5<sup>th</sup>, Heather Underwood did a basket making demonstration at the Mashantucket Pequot Museum. Heather is a skilled basket maker and artisan of our Band. She demonstrated her skills making pine needle baskets. To further develop her skills in traditional basket making, Heather is currently in training with an ash and sweet grass master basket maker.

## AIM Reorganization Meeting

Kwai Kwai, Greetings to all. The North American Indian Center of Boston was host to the Northeast Regional Council of the American Indian Movement on May 5, 2001. This event was attended by representatives of many Nations including the Shawnee, Penobscot, Passamaquoddy, Micmac, Wampanoag,

Anishnabe, Mohegan, Lakota, and Abenaki with support from Cherokee, Navajo, and Menominee National AIM members. The host of the event was Derek Whirlwind, of Mayan descent and adopted nephew of Clyde and Vernon Bellecourt.

The purpose of this event was to establish a Northeast Regional Council with representatives from the entire Northeast region and to select representatives from each tribe, or affiliated group, in the area. This area includes all of New England, New York, Pennsylvania, New Jersey, Delaware, and Maryland. Unfortunately this could not be accomplished at this time due to the small turnout. There were only about 45 people in attendance and not all Native groups in the area were represented.

During the discussion emphasis was placed on working together by putting aside our differences. We all know this but it seems that it will take some kind of unifying confederacy to bring about results.

The next scheduled organizing event will be in September. That would be a good time for any and all interested to attend. There does seem to be some confusion in organizing these events. Mr. Whirlwind invited anyone with questions or suggestions to contact him at P.O. Box 572, Sayville, NY 11782 or (631) 399-0338.

Anyone wishing further information is invited to contact me at [wakeuppeople@hotmail.com](mailto:wakeuppeople@hotmail.com). Respectfully submitted by Chip Mascetta

## No Room for Hate

A "No Room for Hate" multi-cultural event was held on the Town Commons in Franklin, Massachusetts on May 6<sup>th</sup>.

Our Red Hawk Drum sang for the event and we represented the Native American Indian community in the area.

## Saving Indian Historical Site

As a representative of the Band, James Mascetta participated in the successful preservation of a ancient stone quarry site in the town of Vernon, New Jersey. This site, which shows signs of continual habitation over the last 10,000 years, was scheduled to be developed into recreational ball fields and a community center. Stone points from this site have been

discovered in areas as far away as New England and the Great Plains.

In April of this year the town council began discussions on the development of the site that attracted the attention of the Lenape people who called for assistance. Through the protests of the First Nations people the town continued with their plans. Eventually the issue ended up in the New Jersey superior court. Judge MacKenzie issued an injunction that has stopped work at the site until further notice.

This was accomplished by many First Nations people working together instead of competing with each other. It should be a lesson to us all.

### **"Building Strong Nations" Conference**

The Falmouth Institute held a conference in Las Vegas, Nevada from June 2-6, 2001. The conference which was about First Nation constitutions was called "Building Strong Nations."

In response to our Band goals and objectives - to revise and improve our constitution and governmental practices we sent James Mascetta and Paul Pouliot to the conference.

The conference covered many subjects including:

Constitution writing workshop,  
Structuring and Writing Tribal Constitutions and Articles,  
Amending and revising constitutions,  
Ratifying constitutions,  
Division of governmental power into Executive, Legislative, and Judicial functions,  
Resolving conflicts,  
Strengthening tribal sovereignty,  
Why constitutions can fail,  
Tribal governments,  
Expectations of the People,  
Constitution consultations, and a Mock Constitutional Convention.

We were able to meet and work with many First Nation leaders from all over the United States and Canada. Most of the lecturers and other tribal leaders were attorneys or legal representatives of their organizations.

We determined that the governments of the Iroquois Nations had the closest similarities to

the governments of the Abenaki People. Most of the northeastern First Nations never surrendered their people or homelands to the colonial governments. Any agreements that we made were with England (Queen Anne), France, or the Commonwealth of Massachusetts. These pre-dated the U.S. Constitution and as such are to be upheld and supreme to U.S. law, such as those of international law.

Since we were not a party to the many broken war and land related treaties we are not identified to be a tribe under the Indian Recovery Act (IRA) of 1935 nor the Indian Civil Rights Act (IRCA) of 1968. We are also not obligated to follow the same guidelines that require BIA approval of our constitution and governmental activities. This fact in itself may be cause for the Abenaki People and Nation to avoid BIA acknowledgment to retain our national sovereignty.

The conference leaders provided consultation services to review existing constitutions. We submitted our existing constitution and a proposed revised constitution. As a result of the work that we did during the conference we learned that many important issues must be addressed within our constitution. We determined that it is critically important to maintain our language, traditions, sovereignty, and clear jurisdiction of our homelands within our constitution and our form of government.

### **Abenaki Constitutional Convention**

As a result of our finding from the "Building Strong Nations" conference and the review of our existing constitution we believe that now is the time to call for an Abenaki Constitutional Convention.

During our General Council meeting of July 29<sup>th</sup> of this year we will propose this convention to the members. The proposed goal will be to revise the constitution of the Abenaki Nation by the next General Council meeting in July of 2002.

We have the support of many other First Nations, legal advisors, and academic leaders to make this successful. We will be calling on ALL interested Abenaki groups to participate in this process.

It is time to put aside all differences to unite our People, now is the time for... We the United

People of the Abenaki Nation do hereby declare our sovereignty as a First Nation...

## River Projects

The re-introduction of salmon, chad, alewife, eels, and other indigenous fish life to the rivers and lakes of our homelands is a major interest of our Band.

We were recently invited to a special meeting in regard to the Talbot Mill Dam on the Sudbury River in North Bellerica, Massachusetts. This dam site is in the heart of Wamesit, the home of our ancestors, the Agawam Pennacook.

This meeting like many others was related to breeching and removing dams along many of our rivers in Massachusetts, New Hampshire, and Maine. The goal of many support and advocate groups (mostly non-Indian groups) is to get the fish back into the rivers. Fish ladders and lifts have not been successful for all species. The best solution is the remove of the dams and return to the natural flow. Regional support for this belief is increasing.

Concerns are still being raised about hazardous wastes that may be found in the muck and sediments behind the dams. A counter point is that many (400+) dams in New England were built in colonial times, are not safe, and should be removed.

The quaint image of water flowing over a mill dam is fading with the long gone mills. Power to the fish and the return of our rivers and water ways!!

## Two Sisters' Pow Wow

The 6<sup>th</sup> Annual Two Sisters Pow Wow was held on June 23<sup>rd</sup> - 24<sup>th</sup> at the Regatta Field in Lowell, Massachusetts. The Walking Bear Singers was the host drum and our Red Hawk Drum was the guest drum.

Our drum group has been doing this pow wow for several years. As always we had a great time working with the Walking Bear Singers. Many Indian people from the Lowell area came to the event.

## Tribal Actions and Government

### ➤ 2001 Band Goals & Objectives -

During our General Council meeting that is scheduled for July 29<sup>th</sup>, 2001, our goals and objectives for 2001 will be addressed. These include several high level Band activities that are necessary for the future of our People, these include the following:

- »» The continuation and expansion of the NEDOBAK Network to serve the greater Native American Indian community of New England.

Improvements in Band governance are being studied in our efforts to meet the challenges of the future -

- »» Call for a Constitutional Convention - Band Constitution and Judicial system review and revisions to be consistent with those of other First Nations.
- »» Band and the Abenaki National sovereignty and the pursuit of international and First Nations recognition.
- »» Continued efforts for legislative reform for improved Indian affairs of the region.
- »» Native American Indian legal clinic to provide information, referrals, and advocacy on civil rights issues, such as the freedom to practice Native American religion in prison.
- »» Land acquisition, land trusts, housing and the creation of a Cowasuck community.
- »» Economic development and business opportunities (within and outside) to fund the Band Tribal government and infrastructure into the next generation.
- »» Social services, health, and nutritional care for Band members.
- »» Educational opportunities for Band members.

In regard to cultural preservation -

- »» Language preservation project and related funding. Expanded language and music

### ➤ Missing Members -

No new missing members are being reported at this time.

## > Native American Indian Legal Clinic -

### Ik8ldimek Legal Clinic Progress Report

As you all know we have written numerous grant applications in the past six months and we are still without long-term and major funding for the project. We recently received letters from three more foundations that do not want to support "prison issues." On the brighter side there are currently seven applications still pending and five more that are in progress.

Public support from other First Nation people has been very positive. Progress has been made in the effort to build a National network of prison support groups by uniting groups that already exist. Through group participation we have succeeded in creating a program where books may be donated to prison circles anywhere in the country, eliminating confusion that existed before as to how this was to be done.

Much of this networking has been made possible with the help of The Iron Lodge: Native American Prisoner Support group run by Sky Davis. Linda Miller of the Prison Reform Unity Project is also worthy of mention in making contacts throughout the country. Most important of all is being able to travel as a representative of the Cowasuck Band, meeting other First Nation people, and speaking with them about our work.

We have received many requests for help and as it now stands we are only able to offer references and advocacy. In order to further this cause by being able to give legal advise, I will be enrolling in law classes this fall to receive my BA as a paralegal. With the continued support of the Band, and the help of Creation, all of our work will be rewarded.

Respectfully submitted by Chip Mascetta

## > Child Welfare Cases

The Cowasuck Band is in the process of intervening in three child welfare cases. Under the provisions of United States Code Title 25, our Band has been responding to child welfare cases in Massachusetts and Washington.

One case is coming to a satisfactory conclusion, and the two remaining cases are in progress.

These cases highlight the need for our Band Judicial Court to expand its capabilities to process more family court activities and to be able to provide increased family services.

## > Sherbrooke Quebec Council

We recently accepted family members in the Sherbrooke area of Quebec. This will allow us to re-unite our families that have been separated by political boundaries for generations. A regional council of our Band is being formed in Sherbrooke to provide them with the means to conduct themselves as members of the Cowasuck Band.

## > Massachusetts Legislation

The Massachusetts legislation for the Indian Commission (expanded membership and equal representation for all groups)(House No. 1121) and Birth Records (self-declared racial designation) (House No. 999) were re-submitted for this year's session. The bills were heard during combined Senate and Representative hearings in March and April.

In a collaborative effort, the UAW held a lobby day in the Massachusetts State House on May 8<sup>th</sup>. The UAW, in recognition that it has many members that are American Indians, supported these two bills.

The primary opposition to these bills is coming from the Indian Commission; much as it did last year where they are pushing for Wampanoag supremacy over all Indian affairs in the state.

Both of these pieces of legislation need your continued support - please make your area representative and senator aware of your concerns for Indian rights in the state.

## AIn8ba8dwa Language Preservation -

The AIn8ba8dwa language preservation project is slowly going forward. Our project manager, James Mehigan, had his mother pass-on and he has been busy dealing with family matters.

Our original request for funding through a federal government ANA language planning grant has been denied, and so have many other similar requests. From our unofficial sources, the ANA received 81+ proposals and only 23 were considered for funding. The \$3+ million that was proposed for language grants this year

was reduced to \$1.3 million. This may be a clear signal how we will be treated by this administration for the next four years.

In our correspondence about our proposal review we got some good insight how the ANA thinks about the Abenaki. They voiced a prejudice against us because they did not see clear evidence that the Abenaki people were a tribal community. The dispersed and non-united nature of us leads the ANA to believe that our language is not viable to save.

We anticipated this potential setback when we were developing our proposal. We are continuing the project as planned with a time schedule shift of about six months.

James Mehigan will be calling for a meeting of the project team members and other interested parties during the summer. He is proposing to start the preservation phase of the project to identify and protect all language written and taped resources that may be in danger.

### Notes from the Northwest -

Kwai Kwai to All - We send warmest regards from Washington State. Pebon was unusually dry followed by a period of wet weather that added some much needed snowpack to the mountains surrounding us. We sighted many, many nolka up in the Olympic Mountains on the way up to Hurricane Ridge this year. The fragrant wild roses and mountain lupines are blooming. The strawberries (both wild varieties and farm grown) are ready for picking. My daughter, my Mom and I went out picking together a few days back. The berries were sweet and good. The strawberries are revered as our "little hearts of the Earth."

Roger and Beth Johnson(Coos-Cowasuck)are planning the Green Corn Family Gathering along the Stillaguamish River in August again this year. We are all looking forward to this gathering with much anticipation.

On Saturday, June 9, a Retirement Party Open House for Romayne Watt of the Seneca People was held at the Lake Washington School District Administration Building. Many, many folks were able to attend and say farewell to our much loved and respected Native American Education Program Specialist and friend. After serving the local Native communities for the past 27 years, we must now say good-bye to

our friend and dedicated colleague. Romayne's moccasins will be hard to fill.

I was able to attend the Sacred Earth Conference held on April 20-22 at Seattle University. We all are painfully aware of the desecration of Native sacred places and burial grounds throughout the country. Federal and state laws offer only scant (if any) protection of sacred sites. Many folks representing Native Peoples from all over the country attended the conference. During the evening of the first day, the documentary film "In the Light of Reverence" was shown. The film, produced by the Sacred Land Film Project, told the story of three indigenous communities and the lands that struggle to protect: The Hopi of the Four Corners area, the Wintu of Northern California, and the Lakota of the Plains. In addition to hearing many of the speakers and participating in several discussions, I was able to spend time with some members from the Snoqualmie Tribe who were invited to speak about their efforts to protect their sacred Snoqualmie Falls from further development. The conference brought many Peoples together working towards the common goals of public awareness, facilitation of public dialogue, and advocacy as a means to direct public policy resulting in permanent protection of sacred sites. For More information concerning these issues you may call the Seventh Generation Fund office at (707) 825-7640 or e-mail : [http://www.7genfund.org/sacred\\_earth.html](http://www.7genfund.org/sacred_earth.html).

Hope these "Notes" find you all in good health and happiness. I look forward to the day we may meet in person. Until then, N'al8gom8mek,

Adio, Wijokadod Awasosak - One Who Helps the Bears - (Carol El Koury) [rasia33@aol.com](mailto:rasia33@aol.com)

### Let Us Eat & Drink - *Micida ta Gadosmida*

#### «« Blackberry Crisp »»

##### Fruit Ingredients -

|         |   |
|---------|---|
| 1 Quart | Blackberries (fresh) -<br><i>Pezagwedamenak</i> ,                                       |
| ½ Cup   | Maple Sugar - <i>Zogal</i> or Brown Sugar,  |
| ¼ Cup   | Cranberry - <i>Popokwaimenal</i> Juice or<br>un-sweetened Apple - <i>Aplesak</i> Juice, |

##### Topping Ingredients -

½ Cup Cornmeal - *Skamonnoktahigan*  
½ Cup (course ground),  
Flour - (Acorn or other Nut Flour  
preferred),  
1 Cup Maple Sugar - *Zogal* or Brown Sugar,  
2 Tablespoons Nut Butter or Butter - *Wiz8wibemi*,

Use an 8" by 8" baking pan, mixing bowl, and set the baking oven to 350°F.

In the baking pan combine the Fruit Ingredients (Blackberries, Maple Sugar, and Cranberry Juice). Stir carefully to coat the Blackberries.

In the mixing bowl combine the Topping Ingredients (Cornmeal, Flour, Maple Sugar and Nut Butter). Stir until the Nut Butter breaks down and the mixture is crumbly.

Crumble the Topping mixture over the Fruit mixture in the pan to make a crumb topping.

Bake at 350°F until topping is crisp, brown, and bubbly (about 30-40 minutes). Serve hot or cold. Serves 4-6. ☺

### Native Words By: Ed Where Eagles Fly

Too soon we wake up, only to find that the snow has all melted.

Spring time is tonic time for many, as is prayer tonic time for Spirit, for all Seasons.

Some of the most beautiful tides in our emotional life, are just washed away.

### Medicine Bag - *Nebizon Mnoda*

#### ««« Blackberry - *Pezagwedamenak* »»»

The Blackberry, *Rubus sp.*, is also known as the Dewberry, Bramble Berry, and Gout Berry. There are several related species that are represented by the trailing types of blackberries and dewberries and the more erect bramble types of blackberries.

The Blackberry plant has a root that lives for many years. The top of the root grows canes / vines one year and then fruits the next. These vines die back when the season ends. It likes sandy or dry soil and is often found along walls and rows. The white flowers appear late spring and you can find the small developing fruit on the vine at the same time. The berries are black

and juicy and unlike the raspberries, the fruit part adheres to the soft white core when it is ripe.



The medicine parts of the Blackberry are the roots, leaves, and berries. The medicine can be extracted with either grain alcohol or water. Native American Indians have long used Blackberries as an astringent, tonic, and food. The roots contain more astringent qualities than the leaves, both can be used fresh or dried.

Blackberry medicine has been used for diarrhoea, dysentery, cholera, fevers, atonic conditions of the intestines, cankers and sores of the mouth-throat, and in cases of excessive menstruation.

A decoction using 1 teaspoon of the root or leaves can be made with 1 cup of boiling water - steeped for 15 minutes. This dose can be taken 3 to 4 times a day, depending on the age of the person and condition of the problem. The taste is astringent, bitter, and cool. Blackberry fruit can also be made into syrups and cordials for easing diarrhea.

A gargle can be made from the tea of the roots or leaves to treat inflamed throat and sore mouths. Externally, bruised leaves can be applied as an astringent to hemorrhoids.

#### Glossary of terms used -

- Anodyne - relieves pain and reduces the sensitivity of nerves.
- Diuretic - promotes the production and secretion of urine.
- Demulcent - soothes, protects, and relieves the irritation of inflamed mucous membranes and other surfaces.
- Alterative - facilitates a beneficial change in the body.
- Lithotrictic - causing the dissolution or destruction of stones in the bladder or kidneys.
- Tonic - a general fluid for cleansing and purification.
- Decoction - as an extract of a substance obtained by boiling.
- Distillation - as an extraction of the pure essence of a substance by a process of evaporation and condensation.
- Infusion - a dilute liquid extract resulting from the steeping of a substance in water.
- Tincture - a solution, usually in alcohol, of a medical substance.

**Cautionary Note** - Everyone has different reactions, allergies, or sensitivities to foods, herbs, plants, mushrooms, medicines, etc. Always test your reaction to a new item by minimal contact or very small dose. Do not attempt to use any herbal medicine without first being assured that you can use it safely. Remember, it took generations of our ancestors to find out which herbs and plants were good for them. In the same way we must re-learn and gain our own personal experience to which things are to our benefit.

**Disclaimer** - The herbal information provided is to be used in conjunction with the guidance of your professional health care provider. The herbal information described above is neither advice or prescriptions. Any remedy from any source should be employed with caution, common sense and the approval of your professional health care provider.

## Native Words By: Ed Where Eagles Fly

Sunrise is so special because we are gifted another day.

Moon time is so special as Kchi Niwaskw is preparing you for tomorrow.

## Animal Tracks - Bats - *Madagenihlasak*

A Bat is called the "leather bird" in Abenaki or the *Madagenihlas* or Bats - *Madagenihlasak*.

Most North American Bats are members of the *Vespertilionidae* family of which there are 10 genera and 32 species of these "vesper bats." The largest genus of Bats are the *Myotis* or mouse eared Bats of which there are 15 species in North America.

The most common Bats in the Northeast are the Little Brown Myotis (*Myotis lucifugus*), Northern Myotis (*Myotis septentrionalis*) Indiana Myotis (*Myotis sodalis*), Eastern Red Bat (*Lasiurus borealis*), Hoary Bat (*Lasiurus cinereus*), Silver-haired Bat (*Lasionycteris noctivagans*), Eastern Pipistrelle (*Pipistrellus subflavus*), and the Big Brown Bat (*Eptesicus fuscus*).

This family of Bats have plain noses and their ear lobes form the external opening of the ears, their tails extend only slightly beyond the edge of the inter-femoral (between the femur bone structures) membrane. This body membrane, which is a modification of the body skin, gives the Bat the ability to fly. Bats have front and rear feet, but this body modification for flight reduces their need to walk.

In emergency or other circumstances, Bats can walk and swim if needed. It is very unlikely that you would find Bat tracks. When they walk, the dragging action of the flight membrane often obscures any track prints.

Bats send out ultrasonic vibrations through their mouths or noses and the returning vibrations that are reflected back to them gives them guidance to fixed and moving objects - especially insects. This echo location technique is a well developed sense within most Bats.

Most of these Bats are insectivorous - they eat a wide variety of insects. They are also social mammals that form colonies in caves, buildings, attics, storm drains, and any other dark and protected locations. Bats roost by hanging upside down from the roof or ceiling of their hideout.

These colonies are usually formed during the mating and hibernating times. Bats are known to swarm in a social manner at these locations at nightfall. This behavior may be related to mating practices and preparation for hibernation. Some Bats migrate to warmer climates but most hibernate relatively close to their summer locations.

Many of these Bats have delayed fertilization. They mate in the fall but the sperm remains in the female reproductive tract until fertilization occurs in the spring. Most Bat species have 1 or 2 young "pups", except red bats that have 3- or 4.

The scat or dropping of Bats is called guano. These droppings are found on the ground or area beneath their roosting places. The droppings are usually segmented and consist of insect fragments.



## COWASS North America

### > Adopt-A-Highway Program-

The first and second highway cleaning resulted in over 130 bags of trash. Our next cleaning days will be #3 on August 18, #4 on September 29, and #5 on October 20, 2001. We need at least 10 people to help with the trash pickup. We will meet at the Band headquarters at 9:00 a.m. (Following the cleaning activities we will be holding an open meeting, feast, and singing.)

## > COWASS North America & Franklin Food Pantry - Native Self-Help -

COWASS North America and the Franklin Food Pantry continue to be very successful in our ability to provide nutritional help, social services, and information-referral (I&R) services.

We continue to be very active in regional collaborative organizations that represent the homeless, disabled, elderly, poor, under-employed, and other needy disadvantaged families of our region. We have made great strides within the multi-cultural community to make other groups aware of the presence and needs of the greater Native American Indian people of the region.

To better serve our clients, Linda and Paul Pouliot completed a several month long program of social and legal training conferences that were conducted by the Massachusetts Continuing Legal Education (sponsored by the Massachusetts Law Reform group).

On April 11<sup>th</sup> we were participants in the regional AIRS Conference which was held by MAIRS at Holy Cross College in Worcester, Massachusetts. We set up an information booth for our Band organizations and the services that we provide.

Continuing in the good news, the Town of Franklin 4<sup>th</sup> of July event is going to have a major food drive during the week long festivities. This effort will help us meet some of our food supply needs during the summer months when food drives are at their lowest frequency. The Franklin Food Pantry also received continued funding for the next year from the United Way.

## > New Business Offices -

COWASS North America has opened business offices in two new states - Vermont and New York. We presently maintain our non-profit Native American Indian organizational business status with Massachusetts, New Hampshire, Maine, Vermont, Rhode Island, New York, California, and Washington.

## > Contributions -

To all of our readers - the Band and nearly all of our activities are funded by contributions. Your continued support is needed to keep many of our projects going.

The Band and the NEDOBAK Network are operated by COWASS North America. Any donations given to us are tax deductible as allowed by IRS regulations. COWASS North America is an IRS 501(c)3 non-profit charitable organization. Contributors will be acknowledged and given yearly donation statements for contributions over \$25.

## Say That In Abenaki - *Ida ni AInobaiwi*

We have been working with Elie (Joseph) Joubert on Abenaki language translations. Elie, who is from the Odanak Abenaki reserve in Canada, is one of the few remaining speakers of the language.

Elie has created a website where he has language lessons with sound tracks. This website is at: [www.freepages.genealogy.rootsw.com/~abenaki/Wobanaki/index.htm](http://www.freepages.genealogy.rootsw.com/~abenaki/Wobanaki/index.htm) - or - you can link to it through our website at [www.cowasuck.org](http://www.cowasuck.org).

As in the past, we will continue to promote language lessons and Abenaki singing during meetings, call for details.

Let us talk about Spring...8dakazida pabachi sigwan

There are four distinct weather changes in one year.. There are four seasons in a year.

Adoji iaw kinawiwi pilowakisgajik negwidjigadenwaiwi..

|                      |                                  |
|----------------------|----------------------------------|
| sigwan               | spring, it is spring             |
| sigwak               | when it is spring                |
| alisigwanek          | the way spring is                |
| alwawigen sigwan     | it is almost spring              |
| sigwana              | last spring                      |
| nialisigwana         | a year ago last spring           |
| sigwaga              | next spring                      |
| nakwaltak sigwanek   | it is next spring                |
| pamsigwanek          | this spring                      |
| sigwaniwitwa         | this very spring                 |
| asma sigwanek        | before spring                    |
| asma pamsigwanek     | before this spring               |
| kizi sigwan          | after spring                     |
| kizi pamsigwanek     | after this spring                |
| sigwaniwi            | in the spring                    |
| pamisigwanek         | during spring                    |
| n8sigwagi            | every spring                     |
| wakasisigwan         | a few springs                    |
| kasisigwan           | many springs                     |
| sigwagihlan          | spring is coming                 |
| m8jasigwaniwi        | at the beginning of spring       |
| m8jaiwigen sigwan    | it is the beginning of spring    |
| m8jaiwigen sigwaniwi | it is in the beginning of spring |
| nosokak sigwanek     | it is the following spring       |

|                       |                            |
|-----------------------|----------------------------|
| wanaskiwigen sigwan   | it is at the end of spring |
| wanaskiwi sigwan      | at the end of spring       |
| matanaskiwigen sigwan | it is the end of spring    |
| machiwi sigwan        | the end of spring          |
| mziwigwani            | all spring                 |
| mziwigen sigwan       | it is all spring           |
| nan8sigwan            | the middle of spring       |
| nan8sigwaniwi         | in the middle of spring    |
| nan8wigen sigwan      | it is the middle of spring |
| zibkiwi sigwan        | late spring                |
| zibkiwi sigwaniwi     | in late spring             |
| zibkiwigen sigwan     | it is late spring          |
| wksigwan              | early spring               |
| wksigwaniwi           | in early spring            |
| wskigen sigwan        | it is early spring         |
| sigwanihlha           | spring comes               |
| sigwanasin            | spring arrives             |
| n8wisigwan            | mid spring                 |
| n8wisigwaniwi         | in mid spring              |
| n8wigen sigwan        | it is mid spring           |

Let us talk about summer...8dokazida pabachi niben.

|                      |                                  |
|----------------------|----------------------------------|
| niben                | summer, it is summer             |
| nibek                | when it is summer                |
| alinibene            | the way summer is                |
| alwawigen niben      | it is almost summer              |
| nibena               | last summer                      |
| nialinibena          | a year ago last summer           |
| nibega               | next summer                      |
| nakwaltak nibenek    | it is next summer                |
| pamnibene            | this summer                      |
| nibeniwitta          | this very summer                 |
| asma nibenek         | before summer                    |
| asma pamnibene       | before this summer               |
| kizi nibenek         | after summer                     |
| kizi pamnibene       | after this summer                |
| nibenwi              | in the summer                    |
| paminibene           | during summer                    |
| n8nibegi             | every summer                     |
| wakasiniben          | a few summers                    |
| kasiniben            | many summers                     |
| kasinibenwaiwi       | for many summers                 |
| nibegihlan           | summer is coming                 |
| m8janibeniwi         | at the beginning of summer       |
| m8jaiwigen niben     | it is the beginning of summer    |
| m8jaiwigen nibeniwi  | it is in the beginning of summer |
| nosokak nibenek      | it is the following summer       |
| wanaskiwigen niben   | it is at the end of summer       |
| wanaskiwi niben      | at the end of summer             |
| matanaskiwigen niben | it is the end of summer          |
| machiwi niben        | the end of summer                |
| mziwiniben           | all summer                       |
| mziwigen niben       | it is all summer                 |
| naoji niben          | some of the summer               |
| niben tagwagiwi      | summer is finished               |

|                  |                            |
|------------------|----------------------------|
| nan8niben        | the middle of summer       |
| nan8nibenwi      | in the middle of summer    |
| zibkiwi niben    | late summer                |
| zibkiwi nibeniwi | in late summer             |
| wskiniben        | early summer               |
| wskinibeniwi     | in early summer            |
| nibenhlha        | summer comes               |
| nibenasin        | summer arrives             |
| n8winiben        | midsummer                  |
| n8winibeniwi     | in midsummer               |
| nan8wigen niben  | it is the middle of summer |
| zibkiwigen niben | it is late summer          |
| wskiwigen niben  | it is an early summer      |

8 = Ô or ô = nasal long "o" sound

## Wabanaki Traditional Life - Story

### The Bat the Little Leather Bird - *Madagenihlas*

Long ago, as "*Kisos*" the Sun, began to rise one morning, he came too close to Earth and became tangled in the top branches of a tall tree. The harder *Kisos* tried to escape, the more he became caught. So, the dawn did not come.

At first, the birds and animals did not notice. Some woke, then went back to sleep thinking that they had been mistaken and it was not yet time for morning. Other animals which love the night, like *Bezoak*, the Bobcat, and *Kokokhas*, the Owl, were happy that it remained dark and continued to hunt. But after a while, so much time had passed that all the birds and animals knew something was wrong. They gathered together in the dark to hold a council.

"*Kisos* has become lost," *Mgeso* the Eagle, said. "We must search for him," said *Awasos*, the Bear.

So all of the birds and animals began to look for *Kisos*. They looked in caves and in the deep forest and on the mountains and in the swampy lands. But *Kisos* was not there. None of the birds or animals were able to find *Kisos*.

Then one of the animals, *Mikowa*, a small brown squirrel, had an idea. "Perhaps *Kisos* is caught in a tall tree," he said.

Then *Mikowa* began to go from tree to tree, going further and further toward the east. At last, in the top of a very tall tree, he saw a glow of light. He climbed up and saw that it was *Kisos*. *Kisos*'s light was pale and he looked weak.

"Help me, Little Brother," *Kisos* said.

*Mikowa* came close and began to chew at the branches in which *Kisos* was caught. The closer he came to *Kisos*, the hotter it became. The more branches he chewed free, the brighter *Kisos's* light grew.

"I must stop now," said *Mikowa*. "My fur is burning. It is all turning black."

"Help me," said *Kisos*. "Do not stop now." *Mikowa* continued to work, but the heat of the *Kisos* was very great now and it was even brighter.

"My tail is burning away," said *Mikowa*. "I can do no more."

"Help me," said *Kisos*. "Soon I will be free."

So *Mikowa* continued to chew. But the light of the *Kisos* was very bright now.

"I am growing blind," said *Mikowa*. "I must stop."

"Just a little more," said *Kisos*. "I am almost free."

Finally *Mikowa* chewed free the last of the branches. As soon as he did so, *Kisos* broke free and rose up into the sky. Dawn spread across the land and it was day again. All over the world the birds and animals were happy.

But *Mikowa* was not happy. He was blinded by the brightness of *Kisos*. His long tail had been burned away and what fur he had left was now all black. His skin had stretched from the heat and he clung there to the top branches of that tree which had held the *Kisos*, unable to move.

Up in the sky, *Kisos* looked down and saw *Mikowa*. It had suffered so much to save him. *Kisos* felt great pity and he spoke.

"Little brother," *Kisos* said, "You have helped me. Now I will give you something. Is there anything that you have always wanted?"

"I have always wanted to fly," said *Mikowa*. "But I am blind now and my tail has been burned away."

*Kisos* smiled. "Little Brother," he said, "from now on you will be an even better flyer than the birds. Because you came so close to me, my light will always be too bright for you, but you

will see in the dark and you will hear everything around you as you fly. From this time on, you will sleep when I rise into the sky and when I say goodbye to the world each evening you will wake."

Then the animal which had been *Mikowa*, a small brown squirrel, dropped from the branch, spread its leathery wings and began to fly. He no longer missed his tail and his brown fur and he knew that when the night came again it would be his time. He could not look at the *Kisos*, but he held the joy of *Kisos* in his heart.

And so it was, long ago, that *Kisos* showed his thanks to *Mikowa*, the small brown squirrel, who was a squirrel no longer, but the first of the Bats - *Madagenihlas* - the Leather Bird.

## Book Reviews -

The following is a partial listing of some of the recent Library additions that were purchased from the Old Sturbridge Village. As time permits we may provide follow-up reviews of some of these books. Contact us or check the internet for details about any of these.

Colonial Intimacies, "Indian Marriage in Early New England"

Ann Marie Plane  
2000 - Cornell University Press, Ithaca, NY  
ISBN 0-8014-3291-X

Life in a Longhouse Village

Bobbie Kalman  
2001 - Crabtree Publishing Company, NY  
ISBN 0-7787-0462-9  
(Good children's reading level)

Basket Tales of the Grandmothers,

"American Indian Baskets in Myth and Legend"  
William A. and Sarah Peabody Turnbaugh  
1999 - Thimbrook Publishing, RI  
ISBN 0-9628314-1-7

Native American Medicine

Nancy Bonvillain  
1997 - Chelsea House Publishing, PA  
ISBN 0-7910-4464-5

The First Peoples of the Northeast

Esther K. and David P. Braun  
1994 - Moccasin Hill Press, MA  
ISBN 0-944856-04-7

The World Turned Upside Down, "Indian Voices from Early America"

Colin G. Calloway  
1994 - Bedford Books, MA  
ISBN 0-312-08350-5

The American Revolution in Indian Country, "Crisis and Diversity in Native American Communities"  
Colin G. Calloway  
1995 - Cambridge University Press, UK  
ISBN 0-521-47569-4

Indians & Europe, "An Interdisciplinary Collection of Essays"  
Christian F. Feest  
1999 - University of Nebraska Press, NE  
ISBN 0-8032-6897-1

The Sovereignty and Goodness of God, "Together with the Faithfulness of His Promises Displayed"  
Mary Rowlandson  
1997 - Bedford Books, MA  
ISBN 0-312-11151-7

People of the Wachusett, "Greater New England in History & Memory 1630-1860"  
David Jaffee  
1999 - Cornell University Press, NY  
ISBN 0-8014-3610-9

## **www.COWASUCK.org©**

There are new additions on the website nearly every month. Please log on and visit our web site at [www.cowasuck.org](http://www.cowasuck.org). E-Mail your address so that we can broadcast messages to you.

## **AIn8bak News© Comments**

We changed the format of the newsletter to a booklet layout to make it stronger. We believe that this will solve many of the mailing problems that we have had with ripped pages. Please let us know if this format is better.

Thank You - to all of our readers that have made donations to support the newsletter. An insert page will continue to be set up for subscription applications and renewals. At the end of your name line on the mailing label there will be a +01, +02, etc. this indicates the year (2001 or 2002) that your subscription ends. The label will indicate your <<LAST ISSUE>> or <<RENEW NOW>> as a reminder to contact us about your subscription.

Please submit articles, pictures, stories that you can share with your tribal family. The next issue will be mailed in early October so get your items to us by mid-September.

Please notify us when you move, we have lost many members that failed to provide a forwarding address.

## **Native Words By: Ed Where Eagles Fly**

Life moves full circle, that's why it's so easy to follow her.

The true candy of the Spirit is tasting life day by day.

The most beautiful person in the world is... the one your heart falls in love with.

## **Speaker Speaks -**

Linda and I continue to be very busy working and our schedule calendar is always filled. We have had to make and squeeze in time for many unexpected meetings, activities, and public appearances. In the last few months we have done more conferences, presentations, meetings, and traveling than we have done in over ten years.

As you can see in this newsletter, the Band and its organizational projects have been very active and successful. Unfortunately, these successes have given Linda and I little time to do the traditional things that we want and need to do.

Linda and I decided that we would force some, much needed, free time for ourselves last Saturday. We took out the canoe and spent some time exploring Beaver Pond (at the headwaters of the Charles River watershed). We enjoyed checking out the plant and wildlife around the pond.

We hope to put aside more time in July and August to get out into N'Dakina to explore and meet our relations throughout the region.

May our paths cross this summer and we greet you as our family and relations. Now is the time that all of the Pennacook and Abenaki People unite under one Nation - as one family and People.

N'lets! N'al8gom8mek! - All Our Relations!

We have spoken, Linda & Paul Pouliot.



**Thank You**, to those of one that have already made donations to our newsletter. To those readers that have not made a donation - the Aln8bak News is now being published and distributed as a "donation" subscription newsletter. The recommended donation is \$10 per year. If you wish to continue to receive the Aln8bak News, please complete this form and return it to:

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## 2001-2 Schedule of Band Activities

|                 |   |
|-----------------|---|
| 28-29 JULY      | SUMMER GATHERING & COUNCIL MEETING -<br>NEWPORT, NH |
| 18 AUGUST       | #3 HIGHWAY CLEANING                                 |
| 22-23 SEPTEMBER | MANVILLE SETTLERS' DAYS - LINCOLN, RI               |
| 29 SEPTEMBER    | #4 HIGHWAY CLEANING                                 |
| 20 OCTOBER      | #5 HIGHWAY CLEANING (AM) &<br>COUNCIL MEETING (PM)  |
| 17 NOVEMBER     | COUNCIL MEETING                                     |

### \*\* EVENTS THAT WILL BE SUPPORTED BY THE BAND \*\*

|                 |   |
|-----------------|---|
| 23-24 JUNE      | TWO SISTER'S - REGATTA FIELD - LOWELL, MA |
| 11-12 AUGUST    | STAGE FORT PARK - GLOUCESTER, MA          |
| 15-16 SEPTEMBER | GLICA - VA HOSPITAL - BEDFORD, MA         |
| 6-7 OCTOBER     | LAKE COCHITUATE PARK - NATICK, MA         |
| 5 JANUARY 2002  | WINTER SOCIAL - FRANKLIN, MA (ALL DAY)    |

PLEASE CALL (508) 528-7629 IN ADVANCE FOR CONFIRMATION FOR ALL ACTIVITIES

*Madagenihlas*



## Bat - Leather Bird

NEDOBAK NETWORK  
HELPLINE (800) 566-1301

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